

BEhold that holy Cell where Nunnes abide,
And doe in *Lisbons* Monast'ry reside.

A Here is the wall in which a grate doth stand,
Diuiding iust the same on either hand.

B Within, a Frier sitteth on his seat,
And as Confessor doth the Nunnes intreat.

C Without, a Nun doth kneele, who straight begins,
With sober lookes, to vtter all her sinnes.

D But if you looke vpon the other side,
A sleighter grate doth such a wall diuide;
Which vp and downe is lifted at their leasure,
As Nuns and Friers one another pleasure:

For rather then shee'll disobedient be,
She vnder creepes, as you the same may see,

E Thence doe they cheerly pace it arme in arme;
Friers haue power silly Nuns to charme.

F So on a bed they wanton, clip, and kisse,
There's nothing in a Nunnery amisse.

G Then doth a banquet on a Table stand,
And from the bed he leads her by the hand;
Whereat they eate, carouse, and kisse againe;
And, in a word, doe no delight refraine.

H Till *Robinson* doth fret to see the guile,
How such dissemblers at the world can smile:
So in a fury he the curtaine takes,
And open wide, with either hand it shakes;
Bidding all men (behold) how they collude,
And doe poore silly Nouices delude.

I For though they do pretend the braue worlds scorn,
Yet to their secret Vaules treasure is borne;
And riches comes in many wayes beside:
Thus they haue reason *England* to deride.
They doe indeed faire chastity professe,
Obedience, pouerty, and seeme no lesse:
But God doth know, and *Robinson* can tell,
All is a beastly falshood in this Cell.

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THE
ANATOMIE
OF THE ENGLISH
NUNNERY AT LISBON
in PORTUGALL:

Dissected and laid open by one that was
sometime a yonger Brother of the Couent :

Who (if the grace of God had not prevented him) might haue
growne as old in a wicked life as the oldest amongst them.

Published by Authoritie.

The frier Confessor.



A Nun at Confession



Are to be sold by R. Milburne. and Philemon Stephens. 1623.

THE ART OF THE ENGLISH

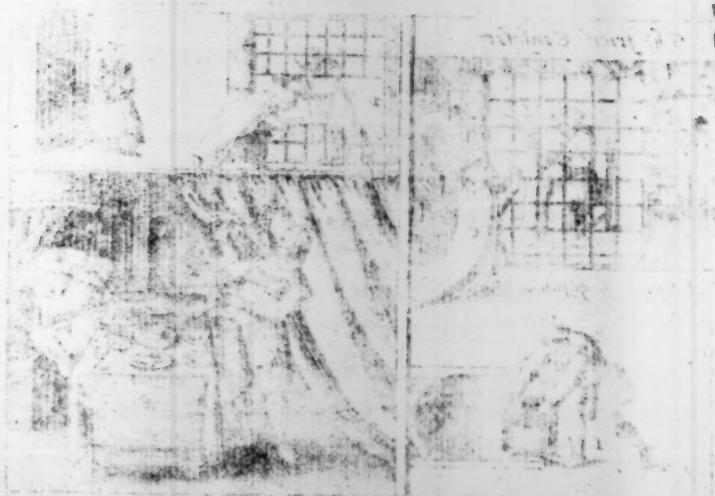
BY A. T. M. F.

AND BY OTHERS

IN THE

ART OF THE ENGLISH

AND BY OTHERS





TO THE RIGHT VVORSHIPFULL

M^r *Thomas Gurlin*, Maior of the no lesse
ancient then loyall and wel-gouerned towne
of *Kings-Lynne* in Norfolke, and his Wor-
shipfull Brethren the Aldermen of
the same, &c.



HE industrious and painfull
Sea-man, *Right Worshipfull*,
(that I may goe no farther
for an example then mine
owne profession, because
quod supranos, nihil ad nos) being a long time
crossed with vnfaourable winds, persisteth
norwithstanding in attempting to attaine to
his desired Portt: which not being able to
atchieue, directly and vpon a precise rhomb
or point, he maketh his way by diuers Ma-
anders and crooked turnings, lying some-

20 245 30 245

THE EPISTLE

times East, and anon West, so neare his course as the wind will permit, and by this meanes at length he ankoreth in the wished harbour. Euen so my selfe hauing of a long time desired to recouer some fit occasion or meanes (as my most wished Port) to expresse a thankfull mind vnto your Worships, for no small benefits formerly conferred vpon me, (*et bene apud memores veteris stat gratia facti*) could neuer through contrarie winds of aduerse fortune, arriue there in safety: but haue had a long trauerse to and fro, with little likelihood of fairer weather, till now at length with my bowlines sharpe haled (pardon I pray you my ruder Sea-phraze) I haue doubled the Cape of *good Hope*: from whence I am bold to send you this first returne of what I long since tooke vp of you vpon interest, it being notwithstanding no way of worth to counteruaile any (though the least) part of the debt I owe you. For it is now some yeares agone that I set saile from *the hauen of your helpe*, bound for *the Port of Prudence*, (the Vniuersity)

DEDICATORY.

uersity of *Cambridge*) being fully traughted with your *fauour* and *friendship*: where through mine owne negligence, (let me euer sigh to remember it) hauing foreflowed my best market, and letting goe my most precious commodity, (my *Time*) at an vnder-value, I remained a great loser by my voyage; not being able to make vnto you (my Worshipfull Creditors) such satisfaction as you might iustly expect. And now entring into a consideration of your gentle forbearance of me, I dooed my selfe worthy to beare the brand of ingratitude, if I should forget you. Whereupon, not as any part of payment, but as a recognizance and acknowledgement of that debt and duty, which I owe to your W^{ps}, I presume to send you this insuing discourse, being not more plaine in the manner, then true in the matter. If you shall daigne to giue it fauourable acceptance, I haue what I desired, and in the hope thereof (alwayes praying for your prosperity and welfare) I rest

Your Worships dutifull debtor,

THOMAS ROBINSON.

To the indifferent Reader.



Reader, if the Title of this booke, being The Anatomy of the English Nunnery at Lisbon, doe make thee expect some Chyrurgicall mysteries, or profound Lecture upon a dissected body, let me satisfie thee, and saue thee a labour of reading it; for thou art much deceived: the Author hereof is a man of no such Science; being better skilled in Tackets, Sheats, Braces, Bowlines, &c. (strange words perchance to thy understanding, and yet no canting) then in Veines, Sinewes, Muscles, and Arteries. Yet what he promisseth by the Title, he hath performed in the Treatise, and hath truly anatomized this handmaid of the Whore of Babylon; laying open her principall veines and sinewes in such sort, that he is bold to challenge the proudest Doctor of her acquaintance to traduce his worke, or to taxe him of the least vnt ruth in what hee hath written: for here is nothing published, but what his owne experience, being optimā magistra, hath taught him, and whereof hee hath beene oculus testis. Onely the phrase he useth is like himselfe, blunt and vnelegant; for, Ex quolibet ligno non fit Mercurius: winke therefore a little at the method, and sursey the matter is selfe with the wide-open eyes of thy understanding, and spare not. And if thou be not already addicted too much to Popery, thou maist peraduenture find a preservative against it. Howsoener here it presenteth it selfe to the view of the world; be it well or ill accepted, it maketh not much matter: for the Author will alwaies carry this comfort about him, A good Conscience is a continuall feast. Vale.

T. R.

THE



THE
ANATOMY OF
THE ENGLISH
NUNNERY, AT LISBON
IN PORTVGALL.



HAVING by reason of my
Calling, beene oftentimes oc-
casioned to trauell beyond the
Seas: it so chanced that I was
once (through diuers acci-
dents) driuen to haue some
conference with father *Seth*,
alias *Ioseph Foster* an English Frier in *Lisbon*, and
the sole Confessor of a Couent of English Nuns
residing in the same Citie, who by his subtill and
wily fetches inticed mee to abide with him in the
house, imploying me daily in copying out certain
Treatises of Obedience, which he had composed
for the Nunnes. And after a while hauing depri-
ued me of meanes to depart from him, by taking
away my apparell, and putting me into a disgui-
zed foolish habite (of which I was heartily aha-
med)

The Anatomy of the English

a There are not a few Fryers and Priests that haue no other meanes to find their Masse; and when they haue found it; (if you would hang them) they are not able to construe two lines of it.

b See Stowes Chronicle at large.

med) both he and the Abbessle, with some others of the sisters (as they call them) neuer ceased to vrge me by deep dissembled intreaties & perswasions, vntill I had giuen consent to become a holy Brother and Masse-priest in the house, for I had soone attained to more skill in the *Rubrick*, then euery shaueling is ordinarily accustomed to haue, and could readily (a) find out & know any Masse by the great Letter at the beginning of it: and more then that, I could sing *Aue regina*, and *Salve Sancta parens*, which is learning enough in consciēce for any abbey-lubber, valesse he be too vnreasonable. So that now there wanted nothing to my taking of Orders, saue only that my minority and want of yeres hindred it: wherefore in the meane time I continued in writing ouer diuers books for them, and amongst the rest, the Register of their House, wherby I came to some vnderstanding of their estate, beginning, and successe vntill this present, which for the satisfaction of the Reader, I thought good to set downe as briefly as I could, before I proceed any farther, or speake of their manners and conuersation.

First therefore for the House. The Nuns thereof doe challenge (and indeed truely) a succession from the Abbey of *Sion* in *England*, now belonging vnto the Earle of *Northumberland*, (b) which house together with another Monasterie of *Carthusian* Monks, called *Shyne*, being both (situated vpon the *Thames*, were erected & built by K. *Henry* the 5. at his returne from his famous Conquest in

Nunnery at Lisbon.

3

in France. In which two houses, he established an Order, that to the end of the world there should be an alternate course of praier, so that when the one had finished their deuotions, th' other should instantly begin. And being thus founded, that of *Shyne* was peopled with *Carthusian* Monkes, and the other with Nuns & Friers of *St. Brigets* order.

But when it pleased the Lord of his infinit mercy to disperse & scatter those thicke clouds of ignorance and Superstition, which had a long time bedimmed the eies, & darkned the vnderstanding of our forefathers, and that the glorious light of the Gospell began to be more & more resplendent in the latter end of the Reigne of *K. Henry* the 8. then as well these Houses, as all other of the like superstition were subuerted, and abolished, & the people of them either dismissed and sent home to their friends, or else continuing more obstinately in their blind zeale, exiled : saue onely some few who for withstanding the Kings Supremacy, receiued the reward of Traitors. Amongst which father *Raynolds* the Confessor of these Nuns was executed. In memory of whom, they haue painted his Picture and manner of execution vpon their Church walls, esteeming him as a holy Martyr amongst them, as good as either (c) *St. Campian*, or *Beatus Pater Hen: Garnet*, although that amongst the Iesuites these are little lesse then Saints.

After the death of this their ghostly father, both they & the *Carthusians* of *Shyne*, translated themselves, and diuers of their (d) Reliques & trinkets

c Although that Campian, Garnet, and such other of the Iesuits as dyed for Treason, are no canonized Saints yet are they beatified by the Pope, which is the highest step to canonization. and euery one of them is painted up in the Iesuits Churches, with the title of Beatus Pater, & if they caried no reliques with them, it maketh not much matter, for little worth is that skull or dead mans bone, which will not by becoming a holy relique, adde something to the Popes Exequer.

B 2

beyond

The Anatomy of the English

• To: Register
booke of their
house, telleth of
many of these
prophecies which
were spoken by
sundry of the
Sisters upon their
death-bed.

beyond the Seas into *Flanders*. And the successors of these banished runnagates, are now the only stumpe which remaineth of that huge tree, that whilome ouerspred & shadowed our whole Country: which the Papists (in regard these two houses had both one foundation, and were as it were linked and tied the one to the other) doe hold as miraculous, and doe take it as a sure signe and token of their future returne from banishment; (e) nay, some of the holiest of our vnholly Sisters, haue not doubted (I think in imitation of the old *Sibyls*) to prophesie of another golden age, when they shall againe be installed in *Syon*: but

Admiranda canunt, sed non credenda sorores.

I know my Sisters at *Lisbon* for false Prophets in more things then one. In the meane time they of *Shyne* remaine at *Macklin* in the Low Countries; and the Nuns of *Syon*, after many transmigrations from *Sierick-see* to their brethren at *Macklin*, and from thence to *Roan*, doe now reside at *Lisbon*. And this shall suffice for the foundation of the house, and the successe thereof to this present. And now (by the way) it shall not bee likewise much amisse for the satisfaction of such as haue not bene acquainted with Friers businesse, in a word or two to declare the originall of both these Orders, and from what Patrons they first descended. For in the Catholique *ROMAN* Church amongst all the disordered orders of swarming Locusts, which are almost innumerable, there is none but take their beginning from one supposed

Nunnery at Lisbon.

5

sed Saint or other: and as the rest, so these.

For the *Carthusians* sprung vp from (a) one *Bruno* in the kingdome of *France*, who is said to haue beene present at the Funerall of a certaine Priest reputed for a holy man in his life: but when they were executing the office of the dead for him, (according to the vse of the Papists) it seemed they had beene deceiued in their imagination. For when the Deacon was come to the Lesson which beginneth *Responde mihi quantas habeo iniquitates, &c.* the dead man suddenly start vp, and said, *Vocatus sum*, or *accusatus sum*, chuse you whether; whereupon they deferred his Obsequies vntill the next day, beeing all amazed at what had happened; when proceeding the second time, and comming to the same words againe, the dead body made answer, *Iudicatus sum*. Then the third time they began their seruice, and at the same *Responde*, he sate vp & said, *Condemnatus sum*: where-with this *Bruno* being stricken into an extreame feare, and much troubled, to thinke, that a man so generally reputed for holy, should yet bee damned; determined to lead a most austere & solitary life: and to that end, being accompanied with a few others, whom hee had made priuy to his purpose, he departed to a desert stupendious mountain called *Carthusia*, where he liued (as they say) in great regularitie, and from the name of that hill, they came to be called *Carthusians*; and to this day they pretend more severity & strictnesse of discipline, then any other Order of Monkes or

a Rende Surius
upon the life of
Bruno.

Friers whatsoeuer. Howbeit they remained not long in such solitarie and vnfrequented places, but by little and little obtained their houses in e-very great City and towne, as magnificent, yea and more sumptuous then their fellow-Locusts, witnesse the *Charter-house in London*, which was once a *Cage of these uncleane birds*.

a Reader the re-
uelations of St.
Briget.

Now for the other house of *Syon*, the Nunnes thereof take their beginning from their holy mothers (a) *St. Briget*, and her daughter *St. Katherine*. This *St. Briget* was of the blood Royall of *Suetia*, a woman (questionlesse) of a good vnderstanding & singular memory, howbeit miserably seduced and led away by the subtrill alurements of her ghostly father, by whose perswasions and counsell, she went to *Rome* as a Pilgrime, & comming before the Pope, she pretended to haue diuers reuelations from God; amongst which, one was for the founding of this order of Nuns, which was indeed the chiefe mark, that both her ghostly father & she aimed at: the rest of her pretended inspirations, were for the reforming of sundry abuses in the Church. Yea, she spared not to tell the Popes holinesse of many faults in himselfe: but hee (like a good blood-hound) quickly sented her, and followed her footing, till he plainly perceiued from whom she was sent: who (being a fellow that might vpon distaste proue a Schismaticke, and make some reuolt in those remote countries, from the *Romane Church*) he thought best to be winked at, and thereupon condescended vnto her request,

request touching the erecting of a house of this Order, & so dismissed her. But she lived not long after, (whether his Holiness had procured some *medicū* to be ministred vnto her or no, it is doubtfull) yet in her daughters daies the businesse came to perfection: and the first House of this Order was at a place called *Wassteen* in *Swethland*, from whence certaine Nuns were procured into *England*, to propagate their Rules & Ceremonies in *Syon* house, at the time when it was first build.

The magnificence of this Couent in former times hath beene by the report of the now-living Nuns very admirable: at this present it is not of any extraordinary repute, neither are the people of it for birth & parentage equall to their predecessors, who were wont to bee of good descent; whereas now (saue only a few) they are Recusants daughters of the meaner sort, & silly tender hearted chambermaids, who haue had the custody of such Seminaries and Iesuits, as resorted to their Masters houses in *England*, at such times as they haue beene mewed vp for feare of *Crosse* and his (a) Dog, and durst not aduenture abroad in any of their rustling disguises, to seeke out for more change of pasture, (like father *Strange* the Iesuit) where, making a vertue (or rather a vice) of necessity, the ghostly children haue ministred to their spiritual fathers in al things. And by such meanes hauing gotten a clap, diuers of them (b) become Nuns. And with a rabble, of such like stuffe, is this house of *Syon* much replenished, there being

of

a A perillous
Curre to smell
out a Iesuit, or
a Seminary,
tho. gh they had
beene neuer so
closely escaped vp.

b It is no great
miracle for a
whore to become
a Nunne, nor for
a Nunne to be-
come a whore.

a This Flood caused the Iesuites at Lisbon to spend a great deale of moneey vpon Powder, on a Festiual day, a little before the Powder treason in England should haue been effected, thereby to make experience of the force thereof. And also persuaded one John How (a Merchant whom he had peruer- ted) and diuers other Catholikes to goe ouer into England, and to expect their redemption there (as he called it) a while.

b In all these places there are English Nunneries, but none that hath continued euery since the suppression of Abbeyes in England, save onely that at Lisbon.

of them in all between 40. and 50. whereof onely five are strangers, and the rest all English. The names of so many of them as I can at present remember, I haue at the end of the Booke set down, for the satisfaction of such as desire to know the.

There are likewise three Fryers, the Confessor and two more, and a simple besotted fellow, who hath the title of a familiar. And well may they call him so: for he will be drunke familiarly foure or five times euery weeke; by reason whereof he is not apparelled in any religious habit, but goeth like an ordinary secular man, to the end the house should be the lesse scandalized by him: for now so many doe not take notice of his drunkenness as would, if they should see him in a religious habit.

And this is the whole company of the House at this time. But now if any man demand, how and by what meanes they are brought thither, and by whom they are maintained: let him know, that there lurketh in England an arch-Traytor, one (a) Henry Flood a Iesuit, who is the chiefe Agent for the transporting of Nunnes, both to (b) Bruxels, Greneling, Lisbon, or any other place; & whither he pleaseth to send them, thither they must go. If they haue no portion, and perhaps some little honesty, they are not for the Iesuits tooth, *Aquila non capit Muscas*, they must packe to Greneling, to the poore bare-footed *Clares*. If they haue a smal portion, that likes not the Iesuite neither: a pound of butter is nothing amongst a cure of hungry Hounds, *nec vacat exiguis rebus adesse Ioni*: then a-

way

way they trudge to *Lisbon*, where they are allowed daily five Crownes, and their bread, and many a good almes beside is often bestowed vpon them. But if they haue a good round surname for their dowrie, *ab Inferno nulla est redemptio*, there is no plucking them out of the Iesuites Iawes; they are stamped for *Bruxels*, and thither must they goe; where *Fitz-herbert* & his fellow Iesuits wil quickly dispossesse them of all worldly cares and vanities, and (like subrill Alchymists) refine them out of their siluer and golden drosse, into a more sublime estate and condition, and will cherish and nourish them, euen in their owne bosome: such a burning zeale haue they towards them.

And this is the manner after which our Recusants daughters in *England* are translated into other Countries, to take vpon them the profession of a solitary life, and to liue in pouerty, chastity, and obedience: which how well they performe, I shall now (God willing) in part declare.

First therefore for their pouerty, I meane of these Nuns of *Syon*. They professe themselues the poorest of any English, except them of Saint *Clares* Order. It is well knowne, that they haue ten thousand pounds at vse in the Towne-house of *Antwerpe*; a great part whereof hath beene giuen them by fundry deceased Gentlemen in *Flanders* and *Portugal*; and beside their yerely pension. Likewise when they remained in *France*, they had the custodie of no small summe of money, which was sent to them to keepe for Doctor *Lopez* the
C Portuguese,

The Anatomy of the English

Portugese, as his reward for paysoning our late Queene *Elizabeth* of famous memorie, which after that Traitor (hauing missed of his intent) was executed, was remitted vnto them as an almes, as the Register-booke of their house, (from whence I had it) shameth not to make mention.

They haue likewise of late yeeres, through the politicke plodding of their Confessor, (a) giuen the Iesuities noses a wipe of two thousand pounds, being the portion of the two daughters of Sir A. B. Viscount M. whom a Nun of the house (sometimes a chamber-maid of their fathers) had inticed from the Iesuities. For which, and some other like trickes about a Portugese Gentlewoman, the posteritie of lame (b) *Ignatius* could almost find in their hearts to re-assume their Patrons first profession, & *vi & armis* to take reuenge vpon that old hypocritical Frier, which durst presume to be better studied in *Nic. Machiavel* then themselves: yea they so threatned him once, that he durst not goe abroad, lest they should worke him a mischief. Moreouer, they haue a daily pension of 5. crowns, and wheat more then sufficeth for to spend in the House. They haue Vineyards, Oliue-fields, corn-ground and houses, to the value of foure hundred (c) *mil-reis* by the yere, which was the portion of the Portugese aforesaid, whom (being sole heire to her father, a man of great wealth) they perswaded to become a religious sister in their couent. What should I speake of the sale of their Masses, I meane the reuenues in generall of the *Sacristia* of Reue-

strie?

(a) Sic figulus
figulum, sic &
fabrum faber
odit.

(b) Ignatius
L. oiola, a lame
soldier, a Spaniard,
the glorious Patron of
the Popes Iesuites,
the Iesuities.

(c) Every mil-
reis is twelue
shilling and sixe
pence.

strier where, though there be but three Priests of them, and therefore but three Masses, and that neuer but vpon Festiuall daies, for the Confessor himselfe will not say Masse vpon a worke-day, yet they wil take money of twenty men, and tell euery one they will say for him. Then haue they their boxes sent forth in the *Indian* and *Brazilian* ships, with *St. Brigets* image vpon them, to which, in a storm the poore blinded people will contribute liberally, and sea-men that go on such long voiajes will take vp a moneths pay or two aforehand, and giue it for Masses to bee said for their good successe. I haue knowne this in one yere worth sixe hundred *mil-reis* vnto them. Diuers other meanes they haue to get money: as by putting a good summe into the hands of a couple of young Merchants, whom they haue peruerterd to their Religion: and these men deale for them vnder a colour. So that I may boldly say, (for I haue heard *Foster* himselfe speake it, and I haue partly seen it) that all charges and expences of the Houle being payed, they doe yerely lay vp (a) Sixe hundreth pounds. For the siluer that inshrineneth their Reliques, & for their Church-plate, I know not how to value it; but it is without doubt both plentifull and massie, for there bee few of their rotten Reliques but are set in siluer. They haue two armes of *Thomas of Canterbury*, notwithstanding all his bones were burned in *England*, when Popery was suppressed; so that they wil make of him a *Briareus*, or a *centimanus Gygas*, as doubtlesse he was in his

(a) And it is no small summe of money that he sendeth to his kindred in *Yorkshire*, that are *Papists*: but bee wil acknowledge none of them that are *Protestants*.

The Anatomy of the English

(a) *Belene it
who list.*

(b) *Although
they cannot a-
bide the Iesuits,
yet they loue
their Gallows,
because thereby
they get money.*

(c) *Saxa ipsa
trabélique lo-
quentur.*

life, a very obstinate Prelate to his Prince. And for Saint *Vrsula*, she must needs be a *diua trifor-
mis*, or a *triceps Hecate*, for they haue one of her heads, and there is another of them at *Collez*, and the third at *Rome*. Then haue they the bones of St. *Briget* and her daughter, and sundry Reliques of Saint *Augustine*, from whose rule theirs is deriued. There is (a) the milke of our Lady, the blood of *Hales*, which was held so precious in *England*, and (for reuerence) there is a piece of old (b) *Tyborne*, which the Iesuites stole away out of *England*, because it had bene honored by so many of their brethren, which is had in little lesse esteeme then the holy Crosse: for (say they) as the Master died on that, so his Disciples died vpon this. And these are all set in siluer, and richly adorned. Then haue they a little childs legge, which I thinke they may truly call as they do, for they say it is the leg of the *Innocents*, and doubtlesse so it is, for I could (if I were in the house) goe very nere (c) a place in a wall, where I could fetch out both legs & armes of poore innocents bastards, which might evidently proue, that there is knauery in dawbing.

And hauing hereby, giuen a sufficient instance of their pouerty, I will now proceed to speake a little of their chastitie, which is as scarce & penurious, as their pouerty is plenteous. Neither can it be otherwise, for they haue *Sodoms* prouocations to sin, Pride, Fulnesse of bread, and abundance of Idlenesse. As for their pride, though it be not outwardly in gorgeous and curious attire, yet are they

they possessed with a vain-glorious pride of hypocrisie, and dissembled sanctity. For their fulnesse of bread, who knoweth not that they (like the Caterpillers of *Egypt*) doe eat vpon the fat and best fruits of the Land: for what the purveyors of the *Vice-roy* haue forsaken in the market, (as too dear) I haue knowne the Cator of this House to buy at vnreasonable rates for their ghostly fathers table, and for such of his Chickens as he most affected: whose greatest (and indeed only) care is, to proue skilfull in the confection and dressing of such daintie cates as may best please their wanton palates. And wel doe they manifest the abundance of idlenesse that is in them, when at sundry times playing vpon their Instruments for their fathers recreation, they sing him ribaldrous Songs and jigges, as that of *Bonny Nell*, and such other obscene and scurrilous Ballads, as would make a chaste eare to glow at the hearing of them, and which I would scarce haue beleeued would haue proceeded out of their mouths, had I not heard them with my owne eares.

And now againe for the House. Whereas all other Religious Houses are vnder the Iurisdiction of *Provincials* of their own Order *mediatè*, and vnder the Bishop of the Diocesse *immediatè*, yet this is not subiected to either: For as for a *Provinciall* they haue none, in regard there are no more houses of that Order; neither would the Arch bishop of *Lisbon* take them into his iurisdiction at their first coming into *Portugall*, fearing lest that being

a At their first
comming into
Lisbon they
were little set
by. And every one
marvelled at
their order, and
living so toge-
ther. But now
their dissembling
bath won them
a little more
credit.

strangers, and at that time pretending want and pouerty, he should afterward be driuen to sustaine and relieue them; they being forbidden to begge by their rule. And so he put them off with a *non nui vos*, telling them hee neuer knew or heard that (a) *frayles y freiras* Friers and Nuns should keepe & dwel together, al, *sub eodem tecto*, vnder the same roofe. Whereupon they were constrained to entertaine that famous Arch-Iesuite Father *Parsons* to be their solicitor to the Pope, who then tooke them into his protection, and appointed him *nuncio apostatico*, resident in *Lisbon*, to haue the care & charge of them. And he againe being bribed and presented with gifts by father *Foster*, and dwelling farre from the house, is satisfied with what he telleth him, and neuer commeth to visit the Nunnes, as he ought, and to inquire & demand their greiuances, but permitterh him to play *rex* ouer them at his own pleasure. Wherupon it is pittifull and miserable to behold the condition of these silly seduced women: for they neither dare nor can complaine to any body, being seldome permitted to speake euen to them that are of the house as well as themselves, but onely at such times when the Abbess is present: except it be shee that keepeth the Grate, and some others that are in office amongst them: and these are all the yonger and more personable Women, being by this *Fosters* politicke contriuing so placed of purpose, that by and with the he may the more freely enioy the scope of his lasciuious and sacrilegious desire. And these wo-
men

men hauing predominance over the others whom want of beauty and fauor hath made, despicable in the eyes of this old *Sinon*, doe (according to the passionatnesse of their mindes) more and more vexe their poore fellow prisoners. For it is the subtilty of this perfidious wretch, to set them at variance among themselves, and to cause them to accuse one another, to th'intent they should not dare to trust one another with the complaiut of their grieffe: and so whilst they remaine in a ieaalousie of each others secrecie and ayd, they should neuer bee able to contriue any means to free themselves from his thraldome.

At this stay doth he keep them: and not so content, he will make them to Article one against the other in writing. It was my chance one day to find a paper of these Articles in a walke in the Friers Garden, which had vnawares fallen from him: being drawne by one Sister *Anne*, alias *Iosepha Bingham*, against Sister *Susan Bacon*: wherein the said Sister (*b*) *Susan* stood accused, for blaming her ghostly Father, and the Abbess and Prioreesse of partiality to some of their children more then to others. Also that she had vpbraided this Sister *Iosepha* (being a deare darling of Father *Fosters*) of too much familiarity with Father *Garret* the Powder-Traitor, (*c*) whose carefull keeper shee had of a long time been, when he lurked in *England* at her Mrs. house. Also that another of her ghostly fathers minions had a Bastard by a Priest in *England* (whose name because she is lately dead, I wil passe over

b If these silly oppressed women were examined by men of authority, and were allowed to be free from such a tyrannous Confessor, they would tell of horrible abuses.

c This Sister *Iosepha* is a stout defender of the miracle in the Wheat Straw, which hapned as was said at *Garrets* execution, although it be now proued a very counterfet and a false lie.

ouer in silence) and that if shee had beene a little more honest, & a little lesse personable, she should not haue beene one of the vpper Regiment. With this and a great deale more of such like stufte was this paper farfed, and with these and the like accusations one of another are these silly women daily busied. So that I haue generally obserued in the superiours of this house, an egregious neglect and contempt of their rule and vowed profession: and in the rest, an extraordinarie maligning and enuying against one another. And so much the better could I obserue this and all other my Narrations, by how much I grew to be a more neere and daily attendant about the Confessor: for at length, what with my long continuance in the House, and the small suspect they had of my forsaking them, and what for want of one to serue him at al occasions, I became to be oftentimes admitted euen into his priuate house of iniquity, where he vseth to sit and heare the Confessions of the Nunnes. In which house being very dark, there is a grate of Iron that looketh into the Nunnes partition or side, and this grate (howseuer it seeme substantiall and firme) may be, and is with a sleight easily taken out, whereby the sisters haue free egress & regress into his chamber when they list, & he to them: for the Abbess hath her bed not far from this Grate, where there is also a chimney so conuenient that he may take the benefit of the fire into this his roome, in which hee vseth to dine and sup, hauing his meat serued him by the Nunnes through a Wicket in the

the wall. And when he is merrily disposed (as that is not seldom) then must his darling *Kate Knightley* play him a merry fit, and sister *Mary Brooke*, or some other of his last-come Wags must sing him one bawdy song or other to digest his meat. Then after supper it is vsuall for him to reade a little of *Venus* and *Adonis*, the jests of *George Peele*, or some such scurrilous booke: for there are few idle Pamphlets printed in *England* which he hath not in the house, being either brought ouer to his sonne *Peter*, the drunken Familiar aforesaid, by Sea-men: or else hapning into the hands of Father *Newman* an *English* Priest, who hath an Office in the Inquisition house to peruse all *English* bookes that are brought into *Lisbon*. And he, I trust, shall haue the sight of this, wherein if he vse a good conscience, he must needs testifie with mee the truth of many things herein contained; for he is one that knoweth more of these people then any but themselues, or some that haue liued amongst them.

If I should repeat all their vnchaste practises, I should make the Christian Reader blush at them: or if I should tell of all their obscene bawdry which I haue seene, I might account as many irreligious pranks as would fill a great Volume: but it shall suffice for the skilfull, by the length of their foot to iudge of the proportion of their whole body.

And now for their Obedience, being the third and last part of their Vow; I will not goe about to vse any Theologicall Definitions or proofes to tell what Obedience is, and how it ought to be performed;

med; for it is beyond my element, and the Coblers checke shall be my warning, I will not goe *ultra crepidam*: but as I first determin'd, so I will proceed; that is, to declare in what sort they performe their vow of obedience; referring it to the censure of the iudicious, whether they doe well or no.

It is certaine that these lilly women thus muzzled in blindness, doe liue in very seruile obedience vnto their Superiours; and, in such sort, that without standing to discusse or examine the thing that is commanded them whether it be lawfull or no, they will readily performe it. For their ghostly father hath compos'd sundry Treatises for them of Obedience, wherein he pronounceth no lesse then damnation for the least scruple or hesitation in the performance of their Superiours commands. And here let mee tell the aforesaid ^d Father *Newman* what a tricke his old friend *Foster* hath put vpon him, which is this: Hauing made these bookes of Obedience, he caus'd mee to write them out faire, omitting in many places a Leafe, and in some two or three together, which contained any false doctrine and vnallowable perswasions to draw them to obedience in vnlawful things; and being finished in this sort, hee bringeth them to Father *Newman* to be signed with his approbation and testimonie, that there was nothing in them repugnant to the Catholique faith; which being done, hee then intersertereth and soweth in the aforesaid omitted Leaues, and so deliuereth them to his daughters to be practis'd, who take the approbation at the end
of

^d It behooueth
father Newman
for his owne cre-
dit to look to this.
The like also hath
be done with cer-
tain meditations
vpon the Passion,
which hee reque-
sted Father Iohn
Kensington an
English Iesuite at
Saint Rocks in
Lisbon to peruse
and approue; be-
ing gelded like-
wise as the other
bookes of Obedi-
ence were.

of the booke for a sufficient warrantie of all the doctrine therein contained. And this is a principall furtherance to his sacrilegious lusts: for I am verily perswaded that not one amongst them will (for feare of being disobedient) refuse to come to his bed whensoever he commands them: and that they doe so, I haue manifestly seene and knowne. For when I haue beene his Chamberlaine in the absence and times of drunkenness of the familiar aforesaid; hauing a Key to the Chamber doore, * I haue come sometimes vnawares early in a morning, when one might haue seene as great a miracle as *Scoggin* spake of, when he tooke a Frier a bed with a Whore, and called out to see a wonder, viz. a Frier with foure legges. And now I will a little digresse to aske a question of my *Ignatians*, who are the chiefe teachers and allowers of Equiuocation and mentall euasion; whether these kinde-hearted soules being professed Nunnes, and hauing vowed neuer to come ouer the threshold, did breake their Vow or no, in comming thorow a grate? If they say they did: why, their ghostly father will dispen-
 pence with their Vow: but if they say they did not; (as I thinke they will) what then? Marry I thinke that when their blacke Synagogues at *Rome*, *Valladolid* and *Siwill* doe send forth their Locusts into *England*, and they chance to bair by the way at *Lisbon*, as they doe oftentimes: they deserue to enter commons with old Father *Seth* for their legitimatation of the action. And to the end that no man should doubt, but a *Iesuite* hath a carnall af-

* They forgot
 the old caueat,
 Cautè si non
 cassè.

The Anatomy of the English

^e Inter coenar-
dum hiqares esse.

fection, as well as a spirituall, to any of his ghostly children, it shall not be amisse to interfert a merry tale for the Readers recreation of one father *Strange* an English *Iesuit*, as it was reported for ^e table-talk by a Nunne of this house to her ghostly father; she hauing then beene a chamber-maid in the place where it was done.

This Father *Strange* was a young man, and had beene lately before profest and Priested among the *Iesuites*: and being come of good friends, and tenderly brought vp in *England*, he fell very sick shortly after his profession, perhaps by reason of the vn-wholesomenesse of the aire, which neither at *Rome* nor *Valladolid* is very pleasant: whereupon he obtained licence of the *Rector* to goe into *England*, where he hoped both to recouer his health, and to employ his talent of Priesthood, for the reducing of Heretiques to the Catholique Church of *Rome*. And being arriued, he tooke vp this Nunnes Ladies Chamber for one of his places of rendezuons: where it so fell out, that as this sister *Anne* (for that is her name) sate sowing with her backe to her Ladies backe and the *Iesuites*, who were sitting by the fire, shee chanced to looke vpon a great Looking-glasse which hung right before her, wherein shee espied what paines the late sicke *Iesuite* tooke to shriue her Ladie: neither had he ended his shrift, before he also espied her looking in the Glasse; and suspecting that shee had seene all, (as indeed shee had) ^e he tooke her aside in priuate, and told her that he was flesh and bloud, and could abstaine no
more

^e Shee might
have knowne by
this, what shee
should trust to
when shee was a
Nunne: but it
seemes shee was
as good as her
Mistresse: and I
am sure that her
Father Foster is
as good as the
Iesuite.

more than another man, although at his profession hee had vowed chastitie: and vsing many perswasions to winne her to be secret, he promised her, that if shee stood in need of a ghostly father to absolue her from any of her sweet sinnes, (as hee called these) he would be the man should doe it; neither should her penance be ouer-burthensome vnto her.

By which may appeare both the carnall affection of a *Iesuite*, and the chaste and sober conuersation of a protest Nunne, and her ghostly father: of the *Iesuite* in doing it; of her, in not shaming to tell it as a tale for recreation; and of the old fornicator, in making himselfe merry at the hearing of it; yea, and reporting it againe in his jolly humours to myselfe, and one Father *Vinian*, a Frier of the house; among a great sort of such like inuectiues which hee vsed against the *Iesuites*, because, a little before I came away, they went about (if it had beene possible) to extrude the succession of any more Friers in the House, and to bring it vnder their gouernement; which I belecue they will ere long effect. For I was told by an *English Iesuite* at the Court of *Spaine*, that Father *Foster* is bound vnto the *Iesuites*, neuer to ordaine any more Friers in the House, that so for want of successors it may of force fall into their hands; and vpon this condition the *Iesuites* permit him to liue quietly; which, if hee should not obserue, they would quickly informe against him of sundrie of his pranks which they know well enough. And if this be so, (as like it is)

^a The Nunnes thought surely it should be so, and if hee did not meane so, yet I was loth to trust to it, in regard of his daily earnestnesse with me concerning that matter.

^b These two brethren are both living in Lisbon at this present, and well knowne to most Englishmen that use Portugall.

the Nunnes haue no knowledge thereof, for hee feedeth them with hope of making new Brothers, which they seeme earnestly to wish for: ^a and they would often tell mee, they hoped ere long to see mee a profest Brother of the Couent: but it pleased God to dispose better for me, and not to suffer me to be any longer lulled in sinne and superstition: for after I had bene two yeeres and an halfe with them, I found a meanes to free my selfe from them, before I had made any profession or vow of Religion either to that or any other Order: for I plainly saw, that these were led by a wrong guide, who was so deepe plunged, and had continued so long in all wickednesse and dissembling, that hee was growne insensible of sinne; according to that saying, *Consuetudo peccandi, tollit sensum peccati*. For hee shamed not, vnder pretext of Religion, to perswade a young man, a Merchant in *Lisbon* (one whose name was *How*) to defraud his ^b owne elder brother of his estate; which matter was thus effected.

These two brethren were by profession Jewellers, and aduentured their stocke ioyntly together: the younger brother (for that hee was a Bachelor) being Factor for it beyond the seas. At length hauing made many good returnes, hee tooke vp his abode in *Lisbon*, as a place most conuenient for his Trade; and falling into familiarity with this Father *Foster*, and Father *Flood* a *Iesuite*, who then liued in *Lisbon*, they perswaded him to become a *Romane* Catholique, and so soone as he could get his brothers

thers Stocke againe into his hands, to professe himselfe such ; which he accordingly did : and so (being instructed by them, that it was meritorious to coozen an Heretique, as they account all Protestants) defrauded his brother, and would come to no accounts with him, relying vpon the supportation of these Hypocrites, on whom he bestowed liberall almes ; giuing them many faire Pictures for their Church, and a horse of twenty *mil-reis* price, to fetch home their prouisions to the House, besides diuers other things : whilst in the meane time his brother was vndone, and could get nothing at his hands by Law, in regard he was a Protestant. Whereupon hee was faine to petition in *England* for redresse many times, and yet could not preuaile to recouer any thing : yea, he refused to come into his owne Country, or to obey the command of the Councell, in giuing satisfaction for what hee had in his hands. At length the Lord *Rosse* coming Ambassadour into *Spaine*, and staying by the way at *Lisbon*, (where hee landed) decided the matter betwixt them ; and articles of agreement were drawne by Father *Newman*, which my selfe afterward wrote out faire for them : the tenour whereof was this in effect : That either of the brothers should by a day prefixed, bring in a iust account of all debts due vnto them, as likewise of all debts which either of them ought : also that they should bring in all such moneyes and goods as did any way as their owne belong vnto them : and that they should both depose and sweare, that they had truly

truly laid open their estates. And this being done, their debts which they ought, were to be payed out of the whole summe, and the debts which were owing to them, were to be added vnto it; and so they to share equally betwixt them whatsoeuer remained, that by this meanes their estates might be both alike. Now a few daies before this was to be put in effect, the younger brother knowing his estate to be farre better than the others, commeth very peniueely to his ghostly Father old *Foster* for counsell; who instructed him to come to the Abbess, and some other of the sisters at their Grate, where they vse to talke with strangers, and there to tell them that hee was weary of the troubles and vexations which attended a Merchants life, and therefore hee would renounce the world, and become a religious man: and seeing that God had bestowed sufficient wealth vpon him, he could not doe better, then to impart it to them; being such holy Saints as had preferred that kinde of life in a strange Country, before all worldly contents in their owne. And thereupon at his fained request, they sent their horse to his house, and had him laden backe with plate, jewels and money, which my selfe helped to take from the horse-backe, and carry into *Fosters* Cell. He had likewise at that time a great quantitie of *Cochenill* in sundrie bagges, being at least foure-teene or fifteene hundred weight, amounting to no small summe of money, which he had a little before bought of the *Indian* Fleet, who that yeere, and about that time put into *Lisbon*; and this was brought

brought into the Nunnery by night out of the ships to defraud the King of his right, and was vnder a colour, together with the other things, giuen to the Sisters of the House. By which dealing hee so imbezeled his estate, that when his brother and he came to an account, there remained little or nothing for him to receiue; being by this meanes defrauded of all he should haue had. When as presently after this conclusion was made betweene them, Father *Foster* and the Abbesse send for their ghostly childe, giuing him thanks for the good will he had to bestow his estate vpon them: but they told him, (as was before determined) that so much money and wealth was an hinderance to their deuotion; and therefore they requested him to haue it away againe: to which hee soone condescended; telling them, that now also his chiefe troubles were ouer-past, (meaning because he had done with his brother) and that he perceiued it was not Gods will to make him so happie, as (such another youth) Father *Nicholas Price*, who a while before, of a Merchant, became a *Dominican* Frier: and therefore he would liue as aforesaid; and when hee died, hee would bequeath all he had to the Church: and there-upon tooke home all his estate againe, after he had by these æquiucations and euasions, defrauded his brother.

And now lest this Treatise should rise to an ouer-bigge Volume, I will hasten to an end, after I haue in a few words set downe the manner of my departure from them, which was thus:

E

After

After I had continued with them for the space of two yeeres and an halfe, and had plainly perceiued, that all their outward shew of holinesse was nothing but dissimulation, hypocrisie and lustfull sacriledge, I began to consider in what a miserable estate I should be, if God should at that time call me out of the world; for I could well say with the Poet, *Vide meliora, proboque, deteriora sequor*, I saw and allowed of the best way, yet followed the worst: at length the feare of my soules health, and a naturall affection to my kindred and Countrey so wrought with me, that I waxed resolute in my determination of forsaking them: but not knowing how to effect my purpose without hazard of my life, (for they would haue poysoned mee, if they had knowne I would haue gone from them, because I should not bewray their secrets) it came in my minde to draw out certaine Articles in manner of an information against them, which I thought to exhibite to the chiefe Inquisitors of the Citie. And this might haue bene very dangerous vnto mee, if they should not haue proceeded according to equitie; of which I was doubtfull, fearing that ^a many great men of other Monasteries (being perhaps in the same predicament) would haue stopped the course of Iustice, *propter honorem Monasticæ vitæ*, for the credit of a Monasticall life, as is many times done: yet notwithstanding I was resoluèd to vndertake this course, and had prouided my Articles, which were these:

1. That Father Seth, alias Ioseph Foster, the Confessor

^a Reade Mistr. graue his Issues, for forsaking the Carthusian Monkes, and Romish Religion after he had been twentie yeeres professed.

fessor of the English Nunnes of Saints Brigets Order in Lisbon, did compell diuers youths his Country-men, against their wils to remaine with him in the House: who if they had any good affection to the Romish Catholike Faith before they came there, were soone brought into dislike of it, by reason of the ill gouernment which is vsed in the House. And of this sort I could haue instanced in twentie, who within a few yeeres haue beene recorded in their Register booke, for Apostate runne-aways.

2. He would daily without any companion goe into the Nunnes Cloister or Side, and remaine there halfe a day together, yea and sometimes, sit and dine at their Table with them: but euery day in their sight, which is expressly against their rule. And this I could haue prooued by the testimony of diuers Portugeses our neighbours, who frequenting the House, haue oftentimes obserued and seene him going in, and comming forth; and haue spoken of it to my selfe and others. Also the Nunnes themselues would haue auouched it vpon their examinations.

3. Hee hath in his Cell, where he heareth their confession, a Grate, which I can shew how hee vseth to take downe with a sleight, thorow which the Nunnes passe to his bed by night. And for the further auouching of this, I would haue brought in the drunken Familiar aforesaid, who will many times in his drinke, tell how he helped to make it firme, against a time when there was a Visitation intended by the Popes Nuncio, and expected by them of the House, although it was not performed.

4. That in many yeeres past there neuer came any Visitor to the House, to examine and understand their grieuances: neither haue they any Confessor extraordinary, as all other Religious haue, to whom they might freely complaine of their Superiours oppressions. And this needed small prooffe, for it would soone haue beene apparant enough of it selfe.

5. Through his politique plotting, he causeth whom he list to be elected Abbesse, (for they hold their places but three yeeres) and her to dispose of the House as he thinketh good. This also the Nunnes themselves would quickly complaine of, if they had one to heare their complaint.

6. That my selfe (being diuers times called into the Nunnes partition or side, to helpe them to naile up boards, set up their Vines in the walkes of their Garden, and doe such like things which women could not so well doe) did chance to make a hole in a hollow place in a wall, (which had beene latelier dawbed up then the rest) to set up a sparre to vnderprop the Vines; out of which hole I pulled sundrie bones of some dead children, and left many more remaining behind. And this the place it selfe would haue testified to be true.

Hauiug thus prouided my Articles in a readinesse, I absented my selfe from helping the Priest at Masse that day, who being readie to goe into the Church, and missing me, was faine to take another Clerke, whilst I walked vp and downe my chamber, with a resolute minde to depart the house. At length commeth Father Foster, (for he vsed euery day to visit me at vnawares, to see if he could finde me writing

ting of any thing that disliked him) and espied vpon my table (which I had negligently forgot) a blotted Copie of my Articles, being the first draught of them: which when I saw him take vp, I proffered to snatch out of his hand, but missed of my purpose; and thereupon went downe to the staires, and so tooke my way out at the gates: but he (hauing soone perceiued to whom they were intended) followed me amaine, and quickly ouertooke me, yea, euen before I was past his owne walls; and demanding of me what I meant by such doings, I told him my intent; and bade him peruse the Articles at large, giuing him a faire copie of them out of my bosome, where I had three or foure more.

But as soone as he had read them, he waxed pale as ashes, and was so terrified, that he began earnestly to intreat me that I should not proceed with my purpose, and told mee, that if I would be secret, I should haue his good will to depart; whereof being glad, I not onely promised, but performed secrecie, (although indeed I ought not to haue done it) not bewraying any of his pranks to my nearest acquaintance and friends; vntill such time as hauing occasion a few months after to be at *Lusbon* againe, hee suspected mee vniustly of telling tales of his House; and meeting mee one day in the street, he called me to him, and told mee, that if I did not presently depart the Citie, he would haue my throat cut. Vpon which his deuillish speech I could not refraine any longer, but in the open street I told him of many of his vngodly actions, which came to the

hearing of diuers of our Nation, being men of good quality, whereof some haue testified in *England* to Honorable Personages in my behalfe, how readie and willing I was to auouch and maintaine whatsoeuer is herein contained, and much more: which (although it be here omitted) I am readie at all times truly to declare and set forth for the satisfaction of all that desire it: but especially for such as haue either daughters or kinswomen in that House, in whose behalfe I am bound to intreat their friends to enter into a further search of their miserable estate and condition; and (hauing found my words true) to vse meanes, if it be possible, to free them from such horrible and sacrilegious rapine and spoile; themselves not being able to send any word thereof, because all their letters must be giuen to him to be sent into *England*; which if they containe any thing contrary to his minde, shall neuer be sent: for he will peruse them all. And likewise when their friends send to them, the letters must first come to his hands, wherein also if there be any thing that he misliketh (for he will breake them all vp) they shall neuer know of it. And here I will conclude, hoping that the friendly Christian Reader will be no way scandalized with any thing herein contained. But as for the curious and captious (especially *Romanists*) if they taxe me for any thing I haue written, let them know I haue done neither them nor any of their sect any wrong in publishing the truth. If any of them, amongst these insuing names, finde either a Sister or Kinswoman, or Friend, let him sigh to

to thinke on their misery, and vse his best indeuours to free them. I haue not set downe all their names, because I cannot well call them to remembrance; neither are many of these Christen-names the same which they had in *England*, it being vsuall at the Bishops Confirmation to take what name they will: as also some of the Sir-names are not their true names indeed; for the Papists doe many times change their names: but there are few of these which are not right; and howsoeuer, they are knowne to their friends by these.

The Friers of the House.

Seth, alias *Ioseph Foster*, Confessor.

Iohn Finian,
Nicholas Barrowes, } two Priests.

Peter Consul, a Familiar, that is, a Lay-Brother, but a drunken one, God knowes.

The Nunnes of the House.

Barbara Wiseman, Abbesse.

Anne Wiseman, Prioresse.

Elizabeth Hart, Chantresse.

Anne Wharton, Treasurese.

Anne, alias, *Iosepha Bingham*, Portresse.

Lucy Johnson, Notaresse.

Dorothy Fowler, Keeper of the Reliques and Church-stuffe.

Briget Browne, } Daughters of S^r. *Anth: Browne*,

Lucy Browne, } Visc. *Montacute*.

Elizabeth

Elizabeth Preston, sometime Abbess; but now in
disgrace with old *Foster*.

Anne Martin.

Anne Markensfield.

Susan Bacon.

Sissy Arundell.

Margaret Smith, alias *Becket*, and her Sister.

Mawdlyn Shelly.

Katherine Denny, } three of the Kitchen.

Elizabeth Cole.

Martha.

Clara Dowman, indeed *Anne Foster*, the Confessors
Kinswoman.

Kath: Knightley, } two merry singing waggess.

Mary Brooke.

Anne, A Chambermaid of S^r. *Anth: Browne*.

Mary Barnes, a welbelov'd friend of *Fosters*.

Mary Dimmock, a discontented young Nunna.

M. Blinksp, falsely reported by *Father Foster*, to be
allied to divers of the Nobilitie.

Agatha.

Eliam and *Angela*, two Dutch-women.

Briget Mandanha.

Maria Suarez, } three Portugeses.

Maria Rodriguez.

FINIS.

